

GODS  
GREAT MERCY  
TO MANKINDE IN  
JESVS CHRIST.

A  
SERMON PREACHED AT  
Pauls Crosse, March 18: being  
Palme Sunday. 1626.

By IOHN GUMBLDEN M<sup>r</sup> of Artes;

1. IOH. 2. VER. 1. 2.

*If any man sinne, wee haue an Advocate with the Father  
Iesus Christ the righteous:  
And he is the propitiation for our sinnes.*

August. Meditat. cap. 39.

*Melius est mihi non esse, quam sine Iesu esse.*



AT OXFORD.

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## TO THE READER.



Ourteous Reader,  
this Sermon was  
both penned, and  
preached, and is  
now printed, for  
thy good. Wherin

I haue laboured principally to shew  
thee, that although *by nature* thou art  
condemned *for thy sinne*, yet *by grace*  
thou art saued *from thy sinne*, because  
*Christ Iesus* alone hath sufficiently  
*suffered* and *satisfied* for it, and for all

Luc. 8. v. 10.

Psal. 107. 43.

punishments due vnto it, *glad tidings*  
of great ~~joy~~ *to all people*, apply it to thine  
heart. *Who so is wise will ponder these*  
*things, and they shall vnderstand the lo-*  
*ving kindnesse of the Lord.* God giue  
thee a true sight, and feeling of thine  
owne naturall misery, and a thankfull  
heart to prayse thy God for his mer-  
cy, who hath done *so great things for*  
*vs*, pray for him, who desireth to doe  
thee good, and ever remaineth.

From my Study at Longworth  
in Berkshire. *Octob. 14. 1627.*

*Thine in Christ Iesus*

John Gumbleden.



GODS  
GREAT MERCY  
TO MAMKIND IN  
IESVS CHRIST.

ISAIAH. 53. Verſe. 6.

*All wee like ſheepe haue gone aſtray: wee haue turned everyone to his owne way: and the Lord hath layd upon him the iniquity of vs all.*



HE text breifly relates the great miſery of *Man*; and the great mercy of God to *Man*, in Ieſus Chriſt. Mans miſery is procured by his ſinne; *All wee like ſheepe haue gone aſtray: wee haue turned every one to his owne way.* *Mifer ego homo,* O wretched man that I am; Gods mercy in Ieſus Chriſt, is that

Rom. 7. 24.

only antidote againſt ſinne; *The Lord hath layd upon him the iniquity of vs all.* *Miſericordia vicina eſt miſeria: thus miſery,* *Senec. lib. 2. de Clem. cap. 6.*

Gen. 4.

Gen. 27.

Gen. 2. 18.

Gen. 50. 21.

Revel. 22. 20.

and *mercie* are here met together; not like *Caine* and *Abell*, to destroy one the other: not like *Jacob* and *Eſau*, to beguile one the other: but like *Adam* and his wife, to helpe one the other: like *Joſeph* and his brethren, to comfort one the other. For, Gods mercy in him; that is, in *Ieſus Chriſt*, comes ſpeedily to relieue, and cure mans miſerie, or elſe we periſh: *come Lord Ieſus, come quicklie.*

Wonder not, that the Saviour of the world is here rather pointed at, then named: *upon Him*: the reaſon was, becauſe in the time of the law he was only *velatus*, covered, ſhadowed, figured: *Deus in rubo*, God in the buſh, not fully maniſeſted: all things were then done *ſub nube*, vnder a cloud, in ſecret, not *on the houſe top*. Therefore at that time (*upon Him*) was a word ſignificant enough to point at the Saviour of mankind. But now he is *revelatus* vncovered, revealed, maniſeſted: *Deus manifeſtatus in carne*, God in the fleſh: *Homo manifeſtus*, man in the fleſh: for *the word was made fleſh*. *Ioh. 1. 14*. So that I may now name that Saviour whom the Prophet here meaneth by (*Him*) even *Ieſus Chriſt* *ſubdignus*, that God and Man, that onely *Mediator* betwene God and man: the Lord hath laide vpon *Him* the iniquitie of vs all.

Who will harken to this report? *Not* the reprobate *Angels*; for, when they firſt vnderſtood by revelation, that the ſonne of God ſhould take on him the nature of man (not the nature of *Angels*, but the nature of man) to ranſome and redeeme man: and ſo, *as man*, be exalted aboue them: when they vnderſtood this, they would rather fall from God, and be caſt out of heaven, then ſubſcribe to the will of God, which was, that the nature of man, vnited vnto the Perſon of Chriſt ſhould be exalted aboue them, and ſo brought *into* heaven. *Not* the *Heathen*, for they are *adversus*, without God, without the knowledge of the true God in this preſent world: they will not belecue it, no, not *though a man ſhould declare it* vnto the:  
for

2. Tim. 3. 16.

Fulgen. ſer. de

laudib. Mariæ.

Zanc. de pecca-

to Angelorum.

Bucan. loc. 7.

ſect. 4.

for it seemes vnto them as the resurrection to the Sadducees,  
and to Pauls accusers, *amazing*, an incredible thing; as the gos-  
pell to the Gracians, *foolishnes*. Not the Papists, for, to as-  
firmeth that we are partly iustified by our owne workes; that  
after this life we must be punished for a time in Purgatory: *Test Rhem. in*  
that Christ is our Mediatour of redemption, not of intercessi-  
on: to affirme this what is it? But in a manner to deny that  
the Lord hath laid our iniquity, *upon him*. But let Papists  
take counsell together *against the Lord*, and *against his*  
*Christ*: let the Heathen *imagine a vaine thinge*: let the Divils  
bee reserved in everlasting chaines under darknesse for ever: *Inde. y. 6.*  
And I must rather say by way of consolation, who will not  
harken to this report? for, Behold, I bring you glad tidings;  
that which should make vs reioyce with exceeding great ioy:  
the Divell is conquered; our sinns are pardoned; Gods wrath  
is pacified; God and man reconciled by Him, by the *Man*  
*Christ Iesus*: this is the summe, and subiect of my message,  
who then, that hath any feare of God before his eyes, that hath  
any ioyfull sense, and feeling of the great mercy of God in his  
sinfull soule, who will not harken to this report? that the  
Lord hath laid upon him the iniquity of vs all.

The whole text naturally breakes it selfe into foure ge-  
nerall parts.

1 Wee see man indited, accused, and condemned for his  
sinne: *All wee like sheepe haue gone astray: wee haue turned e-*  
*very one to his owne way.*

2 Man released, absolued, and acquitted from his sinne:  
see, our iniquity is removed, and the weighty burden there-  
of laid upon Him, upon Christ.

3 Gods action about it: *the Lord hath laid it.*

4 Christ himselfe become a surety for it: *the Lord hath*  
*laid it upon Him.*

Behold: first here is laid before vs our miserie; And it is  
necessary that wee should see it: and therein 1. the Persons  
indited,

indeed, and accused, and that 1. generally *all wee*: all mankinde: 2. particularly: *every one*, 2. why wee are indited, and accused; *like sheepe wee goe astray*: wee turne every one to his owne way. In both together, two things are discovered: 1. that all men are sinners: *wee all goe astray*; wee all commit sinne: wee dare not gainsay it; *for if wee say that wee haue no sinne, wee deceiue our selues, and the truth is not in vs*, 2. that all men naturally delight in sinne; for wee leaue it not; wee forsake it not: but shew how tenderly wee loue it, in turning every one to his owne way, wee cannot denie it; for wee haue pleasure in vanitie: *Psalm. 42.*

1 Then, all men are sinners: and that either *originall*; or *actuell*; *Originall*; for wee are all infected with that concupiscence which bringeth forth sinne: which Bernard calleth *delictum illud maximum*, that great sinne, because it includes in it all other sinnes: all stained, and polluted with originall corruption; with originall sinne, and this causeth vs to goe astray. Wee are all infected with it; and that either *before* wee are borne, or *after* we are borne. *Before* we are borne: *even* while we are yet in our Mothers wombe, for in the first instant, in the first moment of our conception this sinne beginneth to dwell in vs, The Prophet *David* confesseth it, *Psalm. 51. 5.* Behold, I was shapen in wickednesse, and in sinne hath my Mother conceived me. *Conceived*: now conception is before birth; which proveth that *David*, and with him, all mankinde, are infected with this sinne, when they are first conceived, before they are borne. Behold. The Apostle, *Ephes. 2. 3.* affirmeth, that *by nature we are the children of wrath*: I may adde, that we are such even from the first time that we begin to be in nature: that is, while wee are yet in our Mothers wombe, our substance is no sooner perfected, then originall sinne is iustly imputed. Again; all are infected with this sinne, *after* they are borne; and that either *before Baptisme*, or *after Baptisme*: *before* regeneration, or *after* regeneration.

1 before

1. Ier. 1. 8.

Jam. 1.  
Serm. de passio.  
Domini.

\* Peccatum originale in universam dilatatur aetatem: ab ea scilicet die, qua sua quena concipit, usque ad eam qua communis nos recipit mater.  
Bern. serm. de passio. Domi.  
Amb. cleam.  
Aug. lib. 3. cap. 41. contra Pelag. & Celesti. de peccat. origin.  
Calvinus in Psalm. 51. 5.

1. before baptisme, before regeneration : this appeares in that many times young Infants die, so soone as they are brought into the world : which could not bee, were they not infected with some sinne (for the wages of sinne is death. *Rom. 6. 2 3.*) now, there is no sinne in them but that which is originall: for they haue not sinned after the like manner of the transgression of Adam : not sinned actually : no sinne then in them but that which is originall: & this only vnto the is the cause of death; whereby it appeares that they are infected with it. In the 15. of *I. v. 14.* the question is, *what is man that he should be cleane, and he that is borne of a woman that he should be iust?* Which may be interpreted, that all that are borne are vncleane, are vniust, and that even when they are borne : for saith *Iob*, *who can bring a cleane thing out of filthines?* *Not one* : no, an Infant of a day old cannot be exempted from this hereditary contagion. 2 all are infected with this sinne after baptisme, after regeneration. So *Paul* after his conversion, in the state of a regenerate man complaineth, *Rom. 7. 17.* it is no more I that doe it, but sinne that dwelleth in me, that is originall sinne. So that in all men, nay even in regenerate men, originall sinne, is still sinne : But with this difference, the *formale*, the guilt of it, (which makes vs lyable to eternall death,) this in the faithfull is remitted, pardoned, quite abolished : *there is no condemnation to them which are in Christ Iesus* : but the *materiale*, the matter of it, the corruption and pravity of our nature, this alwaies remaineth even in the children of God; and is still properly sinne. For it is *St. Augustines* rule, *non dimittitur, vt non sit, sed vt non imputetur* : it is not so pardoned, that it should not be in vs, but that it should not be imputed as damnable vnto vs, so it is pardoned : in the faithfull then the guilt is taken away, onely the matter remaineth at this matter is the corruption and pravity of our nature, which is sinne : this originall corruption bringeth forth actuall transgression, and causeth vs to goe astray : and so all men that come to yeeres

*Iob. 14. 4.*  
*Infantes ipsi sua*  
*secum damnati-*  
*onem à matris*  
*vitio afferunt.*  
*Calvin. inst. lib.*  
*4. c. 15. sect. 10.*

*Rom. 8. 1.*  
*Lib. 1. cap. 25.*  
*de nuptiis, &*  
*concupiscen-*

are sinners. *actually.*

Isa. I. 15.

Psal. 14. 2.

Cyprian. lib. 2.  
epist. 2.

That which was first in *Adam* is last in vs, the first committed actual sinne, and then was guilty of originall sin, but we are first guilty of originall sinne, and then commit actual sin: the one is the cause, the other is the effect; the one is the tree, the other is the fruit; the one is the Mother, the other is the daughter: *concupiscence conceiveth, and bringeth forth sin*, actual sin: and that which it bringeth forth we cherish, and bring vp: testifying that it is our Dalilah, our *Eva Domestica*, that it lodgeth with vs, not for a night, but all the daies of our life: this we testifie by our words which are evill, by our actions which are sinfull. Which maketh God himselfe complaine against vs: *there is none that doth good, no not one*: doing we are alwaies, but seldome doing good, even among the Nobilitie sometimes there is treacherie: among the Magistrates many times there is bribery: *inter leges ipsa delinquitur, inter iura pescatur*. Among the Cleargie now & then there is simony, among the Gentrie very often there is pride, and luxurie, among the Commonaltie, (whose life is spent in trading, in buying and selling) is there not false dealing and hypocrisie? In the Court there is flatterie: in the Cittie there is Vsurie: in the Country, and in all places there is Drunkenesse, and Gluttonie: ioine altogether, and when we haue done all that we can, all our consultations tend onely to this end, to goe astray.

Aug. conf. lib. 2.  
cap. 9.  
Isai. 5. 18.  
Ecclef. 4. 9.  
Mat. 7. 13.

And that *like sheepe*: in flocks, in companies, in multitudes, *is ad id, is ad id*: one man is as no man to act, and commit sin: *my strength faileth me, the sight of mine eyes is gone from me. Dicitur, eamus, faciamus*: the crie of the world is, let vs go and doe wickedly: for, *iniquity is drawne with cords of vanitie, and sinne with Cart-ropes*: now that we might draw, we will be ioined, and coupled: *two are better then one*. Broad is the way that leadech to destruction, and many there be that finde it. Thus we run into sin, in flocks, in companies, in multitudes.

*Like*

*Like sheepe*: without a shepheard; and therefore we go not to the greene pastures, not to the waters of comfort: but seeke *beere and there for maate*, here and there for matter to nourish sinne, and *grudge if we be not satisfied*. God made man right, but he hath found out many inventions: being left vnto himselfe he hath found out many crooked pathes: our foote standeth not right; but we goe too much either 'to the right hand, to the world: or to the left hand, to the Diuell: all are gone out of the way. Or, without a shepheard: for who can guide vs? We are irregular: sin is *aroma*; the transgression of the law; and sinners will *leape over the wall*, will not be kept in order; it is easier to still the raging of the sea, and the noise of the waues, then to stop sinne, and sinners in their wicked course. Or, without a shepheard; for who wil guide vs? The Magistrate slumbreth, the Pastor sleepeth, and ceaseth to tell *Israel their transgression and the house of Iacob their sinne*: in the meane time we *lie in the hell like sheepe*: in the hell, in the graue of our sins: onely God that keepeth *Israel doth neither slumber, nor sleepe*: and did not he guide vs with his cle; did not he hold vs with his hand; we are so irregular, that wee cannot be guided; so head-strong that we will not be guided, that (were not God on our side) we should descend quicke into hell.

Eccle. 7. 31.

Psal. 14. 4.

1. Ioh. 3. 4.

Psal. 49. 14.

Psal. 121. 4.

*Like sheepe*: for when the Wolfe waiteth, the Fox watcheth, that they might scatter, and deuoure them: so *Herod that Fox*, the *Diuell* that ravening *Wolfe*, that subtile *Serpent*, that roaring *Lyon* goeth diligently; and goeth about, craftily, seeking to catch vs, to teare vs, to beguile vs, to deuoure vs: but we prevent it not, we regard it not, we cease not from our sin but still go astray. In the meane time God looketh down from heauen to see if there be any that will vnderstand, and seeke after him; he looketh for iustice, but behold oppression, he looketh for righteousness, but behold great wickednes: The Leopard cannot change his spots, nor the *Ethiopian* his skin, neither

1. Pet. 5. 8.

Isai. 1.

Prov. 24. 16.

Gal. 3. 22.

Calvin. in locum

Iam. 3. 2.

Iob. 9. 20.

Senec. citant.

Laët. lib. 6. in 3.

cap. 10.

Ibid. m.

can, or will mankind wash away the yncleane spots of sinne. We will not wash that we may be cleane, and if we wash, we cannot be cleane. Though with *Naaman the Syrian* we dip our selues in *Jordan* seaven times, yet at least we fall *seaven times a day*. Though we be rinsed, and rinsed againe in the poole *Bethesda*, yet we cannot be cured of our contagious disease. From the crowne of our head, to the sole of our foot, there is no whole part in our body. Our eies behold vanity, our eares harken vnto blasphemy, our tongues set forth deceit, our hands are instruments of iniquity, our feet are swift to shed blood. Thus like *Lazarus* we are full of sores: like the man that went downe from *Hiernusalem* to *Ierico*: wee are robbed, and spoiled of our first innocencie, of our first integritie, and ever since by nature we are dead in sins and trespasses. Which caused *S<sup>t</sup> Paul* to affirme that the scripture hath concluded all vnder sinne: all: omnes. & omnia: all men, and all things in all men. *S<sup>t</sup> Iames* confessech, that in many things we sinne all. *Iob* testifieth against himselfe, if I should iustifie my selfe, mine owne mouth would condemne me, if I would be perfect, God would iudge me wicked. Nay (if we had not scripture for it) yet scriptum est; it is written in our owne conscience, which is that booke, wherein al our sinnes are written, which day by day are fashioned. That *forum internum*, that barre within vs, where we are arraigned secretly in respect of men, but cōdemned publikly in respect of our selues: *custos te tuus sequitur*: this is our keeper to watch vs, our witnesse to testifie against vs, our Iurie to cast vs, our iudge to condemne vs, *quid prodest non habere conscium, habenti conscientia*? Though we commit our sinnes in secret, where no eie seeth vs, yet we are not thoreby iustified: no: for ou: conscience seeth vs, accusech vs, condemneth vs: so that if there were none other to plead against vs, yet the accusing consciences of all men, are sufficient witnesses to testifie that all haue gone astray, that all men are sinners. Originally, actually.

2 All men naturally delight in sinne: which glues vs a further sight of our misery: for if wee did not delight in it, wee would leaue it, if we had no pleasure in it, we would forsake it; but we leaue it not, we forsake it not, *but wee turne every one to his own way, quot homines, tot sententiae*: so many men, so many opinions, so many men so many paths, for euery one hath & will haue his *owne way*. But this is not Gods way, for *your wayes are not my wayes saith the lord*: therefore it is an euill way: and so it is called *Ierem. 25. 5. Ionah. 3. 2.* And this euill way pleaseth vs, because it is our *owne way*: *suum cuiq; pulchrum*: it delights vs because it is a broad and spacious way, wherein there is roome enough to *turne*, and goe farre from God, farre from goodnesse, farre from grace, whereas *narrow is the way that leadeth vnto life*, and few there be that finde it. Now in this our *owne way* we seldome runne, for that is proper to those that *make hast out of Babylon*: and, *I will runne the way of thy commandements*. But either wee stand in it, as those that *stand in the way of sinners*; or sit in it, as those that *sit downe to eate and drinke and rise vp to play*, or if wee make any progresse in it, it is to turne from bad to worse, from sinne to sinne *proficiscitur, sed proficit nihil*. So the Vsurer turneth to his couetousnesse, so the Adulterer turneth to his wantonnesse, so the Drunkard turneth to his beastlinesse: *quo vadis, Hagar whether goest thou?* Men Gen. 16. 8. 3. and Women whether turne you? this way, this euill way will lead vs to the broad way, the broad way will lead vs to destruction. And yet (alas) we come not backe, but are with *Adam* in the garden sewing figge leaues together, searching and seeking for some *sweete pleasures of sinne*, to satisfie and content vs. With *Jonas* in the ship, fast a sleepe in sin *Jonah. 1. 1.* and security, making no hast to awake, with *Peter* at the fire, rather kindling then quenching the flames of our concupiscence. Thus, when we are once gone astray from God, it is not easy to returne: *the world hinders vs, that wee cannot*

Isai. 55. 8.

Marth. 7. 11.

Psal. 119. 32.

Bern. in serm. 72  
in ver. 12. Psal.  
qui habitat.

Gen. 3. 3.

Iohn. 18. 3.

- not, the flesh flatters vs that wee will not; the diuell perswades vs that we should not. *Serpens in via*, that old serpent alwaies lyeth lurking in this euill way; saying if you continue therein, *you shall be as Gods*, and we beleue it: *you shall not die at all*, and wee credit it: *you shall know good and euill*, and we harken vnto it. Thus we call euill good, and good euill: *darknesse light, and light darknesse*: to that God may call all the day long, *be yee holy, as I am holy*, and not be regarded, the Prophet may lift vp his voice, and cry aloud *turne you* *turne you from your euill way, for why will you dye a house of Israel?* & not be respected. Iohn the Baptist may proclaime, that *the axe is long since layd vnto the roote of the tree, and euery tree that bringeth not forth good fruit shall bee hewne downe and cast into the fire*: and not be credited: for while wee please, and delight our selues in the euill way, our owne way, who doth heare? we doe not say with *Samuel* *Speake lord for thy seruant heareth*; but though God doth speake, or knocke, or cry, either in the first, or second, or third watch, in any houre of our life; we harken not, we regard not: but are still imployed in turning our *silver into drosse*, our *wine into water*, our *grace into wantonnesse*, our *glory into shame*. Naturally we haue pleasure in nothing, but in *turning euery one to his owne way*. *Dura nobis & defenda conditio*: loe such and so great is our naturall misery, that were our heads *fountaines of teares*, wee could not sufficiently lament, and bewaile it: for wee are all sinners; *originally, actually, we all goe astray*. Naturally wee all loue sinne, delight in sinne; *turne euery one to his owne way*: now the wages of sinne, of euery sinner, is death, eternall death, *nos miseri, miserabiles*, (alas) in our selues by nature we are most wretched, and most miserable, but God speedily sends helpe from Heauen to releiue vs: quickly sends ayde from aboue to comfort vs, and refresh vs. For see when we *turne* from him, he *turnes* vnto vs: when wee *goe astray* from him, (*whilst we are yet a great way off*)

Gen. 49. 17.

Gen. 3. 3

Isai. 5. 20.

Levit. 20. 7.

Ezech. 33. 11.

Matth. 3. 10.

1 Sam. 3. 10.

Chrysost. serm.

34.

Rom. 6. 23.

Bernard.

off) he comes vnto vs: when wee are in misery, and deserue  
to dye, mercy from on high visiteth vs, gracesaueth vs, God  
pitieth vs, and sendeth a pardon from heauen, saying as  
Nathan to David *thou shalt not dye*: (I speake not this to en- 2 Sam. 12. 13.  
courage, and animate men in sinne, but to comfort men, that  
they despaire not in their sinne:) when by nature wee deser-  
ued to be condemned for our sinne; loe! by grace we are ac-  
quitted and absolued from our sinne; *glad tidings of great ioy* Luc. 2. 10.  
*to all people*: for our iniquitie is remoued, and the weightie  
burden thereof layd vpon Christ: *the Lord hath layd vpon  
him the iniquitie of vs all*. Where in the generall appeares  
first mans absolution, (as that which is nearest to be discer-  
ned of vs) then Gods action about it, and Christs vnder-  
taking for it: but first mans absolution; for therefore was our  
iniquity layd vpon him, that we might be absolued, that we  
might be acquitted: that which is last in execution, is first in  
intent: on, and so it may be considered.

Note then, it is the iniquity of vs that is pardoned, and re-  
mitted; of vs men; not of the sinfull Angels, for they are so  
fallen from God, that they shall neuer rise againe, they are  
not capable of repentance, but are hardened, and confirmed  
in their malice, and therefore cannot, shall not be forgiven, *Lumba. lib. 2.  
dist. 21. E. 12.*  
some gesse at the cause why God thus left them vnto them-  
selves without a Saviour, without a redeemer, namely be-  
cause they sinned of themselves of meere malice, not temp-  
ted therevnto; whereas man sinned only of infirmity, enticed  
therevnto: therefore man tempted by one, shall finde one to  
redeeme him; but the Angels, the Diuells tempted by none  
shall finde none to deliuer them: howsoeuer it was, certaine  
it is they shall not be forgiven. For *Diabolus sic reliquit  
Dens, vt perderet*, saith Chrysologus: when Lucifer was once *Serm. 5.*  
fallen from his first estate; the face, the hand, the heart of God  
was euer afterwards against him vtterly to destroy him: and *Serm. 6. tripli.*  
St. Bernard affirmeth, that *Dens peccantem Angelum non ex-  
misericord.*  
*peccat*.

- petant, sed precipitant: when the Angells sinned, God neuer staid to recouer them by repentance, but cast them downe to hell. It is not so with vs: o no: Angells are punished, man is pardoned, wherefore in the Gospell it is said, *Man, thy sinns are forgiven thee; Man: vnto which of the Angells said he thus at any time? and, non assumpsit Angelos, he tooke not on him the nature of Angells, because he was not to die for them; but he tooke on him the seed of Abraham, because he was to redeeme the faithfull, Abrahams seed.* The good Angell *Luc. 2. 11*, saith vnto the sheepe-heards, *vnto you is borne a Saviour: vnto you:* the Prophet applies it inore particularly, *vnto vs a child is borne, and vnto vs a sonne is giuen. Isai. 9. 6.* for for vs men, and for our saluation he came downe from heauen; and suffered vnder Pontius Pilate for vs: so that all the rich treasures of gods great mercy in Iesus Christ are layd vp, and kept onely for vs, no other creature is capable of this inheritance. Let vs then with the Samaritane returne to giue God the praise: let vs say with thankfull hearts, *glory bee to God on high, who hath alwaies mercy kept in store for man below, praise thou the Lord o my soule and forget not all his benefits, which forgineth all thy sinne, and healeth all thine infirmity, for our iniquity is laid vpon Christ, and we pardoned: his innocencie laid vpon vs, and we iustified: and thanks be vnto God through Iesus Christ our Lord.*
- Againe it is the iniquitie of vs: all that is pardoned. 1. of all, in all ages that acknowlege their sinnes, for the acknowledgement of misery obtaineth mercy: to come before the throne of god with an humble heart and plead guiltie is the onely way to make him cast our sinnes behind his backe, but to say *tht we haue no sinne:* or to boast of our workes, of our merits, of our owne satisfactions, as if we were sufficient of our selues to doe any good thinge as of our selues, by this meanes we make our selues vterly vncapable of mercy. *Dignitas in dedicat ec. bernard. serm. natio locum non habet, ubi fuerit presumptio dignitatis:* the proud

1 Pet. 2. 4.

Luc. 5. 20.

Heb. 1. 13.

Heb. 2. 16.

Symb. Nic.

Luc. 17.

Luc. 2.

Pla. 103. 1. 2. 3.

bernard. serm.

5 in dedicat ec.

proud Pharisee went not away iustified, neyther will god accept or regard any that are proud of their owne workes: no. *si vis curam, agnosce languorem*, if thou wilt be healed, confesse that thou art wounded. If thou say and confesse with Dauid *I haue sinned against the Lord* thou shalt be forgien with Dauid *the Lord hath put away thy sinne*. If thou wilt haue mercy, acknowledge and confesse thy misery. I will say then with *Austen, Eger sum, medicus es, misericors es*. I am sicke, and at the point to die, but thou o Lord art my physitian: in my selfe, I am voyd of all goodnesse, and most miserable, but thou o Lord art, (and I trust euer wilt be) my mercifull god.

Chrysol. *Serm.*

30.

2 Sam. 12. 13.

Confessi. lib. 10.

cap. 28.

Mar. 2. 7.

2 *Of all, that seeke for pardon for their finnes. And that not of man, but of god for who can forgive finnes but god only?* wherefore our Sauour hath taught us to pray only vnto him for the remission of our finnes: *Father, forgive vs our trespasses*. This way will the Prophet Dauid goe to heaven, by begging pardon of God for the sinns which he commits on earth, *haue mercy vpon me, o God, after thy great goodness: according to the multitude of thy mercies doe away mine offences. Wash me thoroughly from my wickednesse: and cleanse mee from my sinne*, and the humble *Publican* (hauing peace with God) will follow after, with this oliue leafe in his mouth, *Lord be mercifull to me a sinner*, for if wee see our miserie, and seeke not to be released, we are still in our finnes, therefore aske and you shall haue; seeke and you shall finde; knocke and it shall be opened vnto you: or if we receiue not when we aske, if we finde not when we seeke, assuredly God will open, when we knock. Now, we doe then seeke for pardon aright, when we doe truely and heartily bewaile our misery; when we repent vnfaignedly; when we call and cry vnto God *de profundis*, from the bottome of our hearts for mercy: resol- uing to amend our wicked liues; endeavouring to haue our fruit in holinesse. *Doe this, and thou shalt liue.*

Math. 6. 12.

Psal. 51. 1. 2.

Luc. 18. 13.

Math. 7. 7.

Luc. 10. 1

1 Iohn. 2. 2.  
Act. 4. 13.

Ioh. 3. 16.

2 Ioh. 5. 4.  
Hebr. 11. 6.

Iohn. 10. 28.  
Matt. 1. 21.

Matt. 16.

*The doct. of  
p. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*  
Bernar. ferm. 2.  
in die nat. d.  
Domi.

3 *Of all, that beleue faithfully in Iesus Christ, who onely is the propitiation for our finnes: for there is none other vnder beauen whereby we can be saved: saved wee cannot be but by him; pardoned we shall not bee but beleuiuing in him. True faith in Christ is that Jacobs ladder, which reacheth from earth to heauen; from man to God; and (in respect of the object it layeth hold on) it onely iustificieth man in the sight of God. Therefore S. Iohn when he wonders at the great loue of god to man; God so loued the world that he gaue his onely begotten sonne; confesseth that he gaue him onely for those that beleue; that whosoener beleuereth in him might not perish, but haue euermlasting life, it is faith then that overcometh the world, and it is faith that iustificieth vs, that wee may not be condemned with the world; but without faith it is impossible to please God; without faith it is impossible to bee iustified, and acquitted from our finnes in the sight of God. So then; the iniquity of vs all is laid vpon him; namely, 1 of all that acknowledge their finnes: 2 of all that seeke for pardon for their finnes: 3 of all that beleue faithfully in Iesus Christ, who is the onely propitiation for our finnes: who so doth this shall never fall; not fall away: these, these are those sheepe whom none shall plucke out of Christs band. These, these are those people whom Iesus saueth from their finnes; from all their finnes, and from all their punishment due vnto their sinns: so that the gates of hell shall not, can not preuaile against them. Now, that it might be so, and that we might be assured that it is so; we haue here Gods action about it, the Lord hath layd our iniquity, and Christ himselfe become a surety for it, the Lord hath laid it vpon him.*

*The Lord hath layd our iniquity, see! God himselfe is the first agent that moues, and stirs to doe vs good, non est qui reficiat, nisi qui fecit: none was carefull to relieue and comfort vs, but hee that first made, and framed vs. When wee were in the masse of corruption he saw vs, and it pittied him,*  
When

When we were false into the pit of destruction, he tooke vs  
p, and it grieved him, saying then (as it were) *not faciamus,*  
*let vs make man,* but let vs saue man: not Adam, *where art*  
*thou?* but Christ, *where art thou?* not, *thou shalt die the death;*  
but I will so bring it to passe that my sonne shall die to con-  
quer death: not, *who told thee that thou wast naked?* but I  
see that thou art naked, and I will cloath the with the *best*  
*robs.* Alas: Man that image of God, is revolted, and is false  
from God; come; let vs goe downe, and visit him; let his debt  
be payed, and forgiue him: let his freedome be wrought, &  
ransome him: let his iniquity be laid aside, and pardon him.  
*Quanti nos fecit, qui nos fecit?* see how tenderly God loues  
vs, who created vs, all his seeking is to recouer our losse;  
all his consultation, to worke, and procure our redemption.

Gen. 1.26.  
Gen. 3.10.  
Gen. 2.17.  
Gen. 3.11.

*Per uerbum  
de aduentu  
Domini,*

But what moued God? thus, when we were sicke, to vi-  
site vs: when we were weake to strengthen vs: when wee  
were wounded to heale vs; when wee were dead to quicken  
vs. What moued God herevnto? certainly either something  
in himselfe, or something in vs; no, nothing in vs: *non nobis*  
*Domine, non nobis,* nothing in vs; no workes foreseene; no  
merits; no deserts, therefore that which moued him therevnto  
was holy resident and inherent in himselfe, and what  
was this? but onely his goodnesse, his grace, his loue, his  
mercy. All the sweete Attributes of God wrought to-  
gether in him to worke out our saluation: and all are inclu-  
ded, and extended vnto vs in his gracious mercy, so then, for  
his mercies sake, he *hath laid,* nay, *did lay;* he *doth lay* our ini-  
quity vpon him, and the efficient cause of all in God was  
meerely mercy.

*Psal. 115.1.*

1 God *hath layd* our iniquity vpon Christ, hath in his  
eternall intention, in his eternall counsell, and decree. For,  
God knowing from euerlasting that man created, and left  
vnto himselfe, would fall away, decreed also from euerla-  
sting to provide a mediator, a redeemer to restore, and ran-

1 Pet. 1. 20.  
 Act. 2. 23.  
 Iſaiab. 53. 12.

Fulgent. lib. 1.  
 ad Maxim. de  
 predeſti.

Gen. 1.

Gen. 1. 27.  
 Lib. 22. de Civi-  
 tat. Dei cap. 30.

Gen. 2. 16.  
 Calvin in locum

some him. Whence S. Peter affirmeth, that Chriſt was fore-  
*ordained before the foundation of the world*, and that he was  
 deliuered by the determinate counſell, and foreknowledge of  
 God. What was temporally accompliſhed, was eternally  
 decreed: Chriſt in due time *bare the ſinns of many*, but that  
 he ſhould doe ſo, was appointed in the eternall counsell of  
 God before all time. Therefore we are ſaid to be *choſen in*  
*Chriſt before the foundation of the world*. Ephe. 1. 4. hereby it  
 appeares then that God did fore-ſee and fore-know the fall  
 of man. True, yet was no way the cauſe or author of it: no,  
*iniquitas in Deo non eſt, ex Deo non eſt*, there is no iniquitie  
 in God: neyther doth, or can man deriue any iniquity from  
 God. Nay, God was ſo farre from being the author of mans  
 fall; that both in the creation, and after his creation, he vſed  
 many meanes to hinder it. (although he vſed not ſo many as  
 he might, which for iuſt, and ſecret cauſes he would not doe)  
 as he created him the ſixt, and laſt day, when all other crea-  
 tures were made, to teſtifie that all were created to ſerue  
 him, and that he onely was created to ſerue God: which  
 ſhould haue beene a forcible argument to perſwade man,  
 neuer to fall from god. Againe God created him in his owne  
 image; (for, *in the image of God created he him*) that is, with-  
 out ſinne, in righteouſnes, and true holineſſe Ephe. 4. 24.  
 ſo that at the firſt hee was innocent, blameleſſe, iuſt, holy.  
 God gaue him power *poſſe non peccare*, (as S. Auguſtine af-  
 firmes, power, if he would, not to ſinne, not to fall, *leaving*  
*him in the hand of his counſell*, Eccleſ. 1. 5. 14. *poſſet permanere*  
*ſi vellet: Auguſt de correptione & gratia cap. 11.* So that as yet in his  
 firſt creation, if hee would he might haue choſen the good,  
 and reſuſed the euill, being thus created in Gods image; God  
 placed him in Eden in *Paradiſe* Gen. 2. 15. where he gaue him  
 free power to eate of the tree of life: that hee might know  
 that he had receiued his life onely from God, and therefore  
 ſhould bee induced onely to loue, and obey God: beſides,  
 God

God forbade him to eate of the *tree of knowledge of good and euill*, that he might by no meanes by his disobedience loose the good, and become sensible of euill. Then threatned him, *in the day that thou shalt eate thereof, thou shalt die the death*; to make him the more caretull to saue his life. but nothing could preuaile to keepe Adam in his first estate. Vnthankfull man: so many blessings heaped, and bestowed vpon him by the hand of God, and yet not one of them able to perswade him, to perseuere, and abide in the fauour of God? vnthankfull man. What can we expect that god should haue done more for man, then he hath done? for after he created him (that it might appeare that he was no waies the cause of sinne) he vsed many meanes to hinder his fall, before he created him (knowing what should come to passe) in mercy hee provided a redeemer to ransom him after his fall, and therefore euen in his eternall intencion, in his eternall counsell and decree, *hath layd our iniquity vpon him.*

2 God *did lay* our iniquity vpon Christ: did by a temporall execution; for, when the fulnesse of time was come hee sent his sonne into the world, *made vnder the law.* Gal. 4. 4. *made a curse for vs,* Gal. 3. 13. that so he might be set to *bear our infirmities, to carry our sorrowes: to beare our sinns in his body on the tree.* God neuer altered what eternally he had determined; for *with him, is no variablenesse, nor shadow of change.* But what he decreed before all time, he fulfilled and accomplished in due time. Our first Parents had the promise of it; the Patriarks expected it; the Prophets weightied for it; but we in these last daies haue seene it, & know by the word of God, that *he that knew no sinne, was made sinne for vs,* a sacrifice for sinne: that he suffered death vpon the crosse, and then the Lord actually *did lay* our iniquity vpon him.

3 God *doth lay* our iniquity vpon Christ; *doth*, by a continuall acceptation, in that he is, and euer will bee well pleased with his meritorious death, with his all-sufficient sacrifice.

Gen. 2. 17.

Gen. 2. 17.

Isai. 53. 4.

1 Pet. 2. 24.

Iam. 1. 17.

2 Corin. 5. 21.

Philip. 2. 9.

Rom. 6. 10.

Iohn. 3. 16.

Gal. 4. 4.

Rom. 8. 32.  
Eph. 5. 2.

sice, now no man requiring any other satisfaction; in that he accepteth of his intercession and mediation, turning away his face from our finnes, because he now appeareth before his face, who did die for our finnes. Nay, god so much regardeth his death past, that he hath *exalted him*, and set him at his right hand, to signifie that those for whom hee prayeth continually, and for whom hee died effectually, shall neuer be set with the *goats* on his left hand. *He died but once to put away sinne*, but his death once, his blood once shed, is, and shall bee of force, and power alwaies to wash away sinne. And this cometh to passe, because God continually accepteth of his sacrifice, and will haue it alwaies to be effectuell, as the onely satisfaction for all our finnes, euen for euermore.

Now in respect of this action of God, in laying our iniquity vpon Christ, the scripture sayth that *he gaue his son*: that he might freely giue vs life, because we were not able to giue any thing for our owne rancome. That *he sent his sonne*: for no other cause but to see how we doe, and to helpe vs when we knew not what to doe, that he *spared not his owne sonne*, but *gaue him vnto death*: so great was his loue, and mercy towards vs. Nay, Christ spared not himselfe, but (as the Apostle affirmeth) *he gaue himselfe for vs to be an offering and a sacrifice of a sweet smelling saour vnto god*. For from the first time (which indeede was before all time) from the first time that god the Father resolved to pardon mans sinne, by a mediator, that should die for mans sinne, euen then Christ himselfe sayd, *loe I come*, Heb. 10. 7. he willingly vnderooke it, he stood in our roome, in our stead and became our surety for it, and so (euen with his owne consent) *the iniquity of vs all was layd vpon him*.

*The iniquity of vs all.* The guilt, and punishment of all our finnes: the apprehension and feelinge of the whole wrath, and indignation of god due vnto all our finnes (which we should haue suffered in our owne soules and bodyes for euer had

*Hee hath then  
3 and pag. 11  
to p. 14*

had not he interposed for vs) he became our pledge, and surety for this, and this was layd vpon him: the burthen, the weight whereof cannot be imagined; farre heauier then that which *Pharaob* layd vpon the *Israelites*, farre weightier then that which *Isaiab* saw layd vpon *Babylon*, more intolerable then that which the *Scribes* and *Pharises* lay vpon mens shoulders. For sinne is as a talent of lead: every single sinne by it selfe is weightie enough to dragge vs downe to hell, but all our sinnes, the guilt, the punishment, the wrath of God, due vnto all our sinnes, whether past present, or to come, for all this was layd vpon our suretie) how greiuous this burthen was to beare, who can expresse? Oh, let our soules be greiued let our hearts be heauy to consider, that we, we only were the cause, that so greiuous, and so heauy a burthen was layd vpon him.

Exod. 1.  
Isai. 15.  
Matth. 23.

Upon him: the seed of the woman that did breake the serpents head; the seed of Abraham, in whom all the nations of the earth are blessed. *Shilos*. Gen. 49. 10. his son the prosperer. vpon him *Emanuel*: *Isay*. 7. 14. god with vs; and God for vs. *Isai*. 9. 6. the wonderfull counsellor, who was euer priue to gods will concerning mans salvation. The mightie god, that was of power to worke out mans salvation. The euerlasting Father, who from euerlasting hath pittied vs, euen as a Father pitties his owne children, *psalm*. 103. 13. The prince of Peace, who is our peace. *Ephs*. 2. 14. Vpon him: the stocke of *Israhel*. *Isai* 11. 1. on which the Church is grafted, that it may bring forth the fruit of holinesse. The Lord our righteousnesse: *Ierem*. 23. 6. who hath made vs the righteousnes of god in him. *2. Cor.* 5. 21. the *Messias*. *Dan*. 9. 25. 26. The Lords Christ. Vpon him who is the word of the Father. *Iohn*. 1. 1. The word, not onely to speake from god vnto vs, but to speake vnto god for vs, Father forgive them, for they know not what they doe. The wisdom of the Father, who is made vnto vs wisdom. *1. Cor.* 1. the true light. *Iohn* 1. 9. by whom whosoever is illuminated, shall neuer be

Gen. 3. 15.  
Gen. 22. 14.

Ieremi 33. 15.

Luc. 23. 34.

The patient  
thing

Luc. 135.

1 Pet. 5. 8,  
Ioh. 15. 1.

Chrys. serm. 23.

be cast into utter darkenesse. *Vpon him*, who for innocencie, is the holy one of god. the righteous. 1. Ioh. 2. 1. he that knew no sinne. 1. Pet. 2. that lambe of god that taketh away the sinne of the world Ioh. 1. 29. that lambe that was slaine from the beginning of the world: Rev. 13. 8. but for strength, and power is that *Lyon of the tribe of Iuda*. Reu.. 5. who will deliuer vs from the paw of that roaring lyon. *Vpon him*: that good sheepearde, who hath laid downe his life for his sheepe. Iohn. 10. that true vine, in whom whosoever is fast graffed, shall neuer be cut downe, and cast into the fire. *Vpon him*; our Mediatour: 1 Tim. 2. our Advocate with the Father. 1 Iohn. 2. 1 our Redeemer, who hath bought vs backe againe, that were sold vnder sinne, and payd a deere price for our ransome, euen his owne blood. Our Sauour Iesus Christ. Iesus, who sauerh his people from their sinnes, Matth. 1. 21. Christ, who was anointed with the oyle of gladnesse aboue his fellowes: Hebr. 1. with the extraordinary gifts of the holy ghost, and appointed of God (by his owne consent) to be vnto vs a Prophet, to instruct vs in the way to heauen: a Priest, to offer himselfe a sacrifice, and to pray the Father that we might be receiued into heauen: a King to defend vs, that that strong man armed destroy vs not before we come to heauen. see! *tibi factus est totum, qui fecerat totum*; he is made a Prophet, a Priest, a King, and althings vnto vs; who hath made, nay who hath redeemed our soules, and bodies, and all things in vs.

Againe; *vpon him*: the second person of the blessed Trinity; the sonne of God, the onely begotten, the well-beloued sonne of God. Not vpon the Father; not vpon the holy ghost, but vpon the second Person, the sonne: who (although he be *in uerbo*, the same God with the Father, and holy ghost) yet he is *in personis*, a distinct Person from the Father and the Holy Ghost; and therefore may become our surety, and vndertake for our sinnes, and not the Father nor the Holy Ghost, and so it was.

But

But why was our iniquity laid vpon him, the second person, *the sonne*? because none could make vs the sonns of God, but the *sonne* of God. None could bee our mediatur but the middle person. The father could not, for it was not fit that the Father should pray vnto the sonne. The Holy Ghost could not, for it was not fit that the naturall sonne of God should be depriued of his peculiar priuiledge, which was to bring many *sonnes to glory*. The short is this: none could restore vnto vs the image of God, which we lost by sinne, but he onely that is the essentiall *image of God*; but the second Person *the sonne* is the essentiall *image of God*: Col. 1.15. therefore hee onely must restore vnto vs the image of God; that is, our first innocencie, our first integrity: and that he might doe this, hee will become our surety, and let God lay our iniquity vpon him.

Upon him: the sonne of God made also in due time the sonne of man. The son of God, *thou art my sonne this day haue I begotten thee*. The sonne of man; shee Mary, *Desolatus*, Psal. 137. *Despera*, the mother of that person that was perfect God, *Vincens Liri*, contra hereses, cap. 21. *she brought forth her first begotten sonne* Luc. 2.7.

And why vpon him? because it was fit that our surety who would beare the burthen of our sinnes, shall bee both God and Man; hee must bee God, that by the omnipotent power of his Godhead, hee might strengthen and support his Man-hood, groaning and fainting vnder the heavy burthen of our sinnes: he must be man that satisfaction might be made vnto God in that nature wherein sinne was to be committed, or, he must be man, *ut pateretur*, Pet. Dicit de incarnatione. & c. Christi. cap. 3. *ad opera Fulgentii* *that he might suffer death for sinne*, for the God-head could not suffer: hee must be God *ut vinceret*, *that hee might conquer death*, for the Man-hood could not get the victory. *Nemo potuit nisi Deus, nemo debuit nisi homo*: none could make that satisfaction for our sinnes by death but that Person that was God, none must but man. Therefore our surety must be both; both

Act. 20. 28.

God and Man: that he might purchase his Church with his owne blood. If he had not bene God, he could not haue redeemed his Church; for that was a worke proper onely to that Person that was God: if he had not been Man he could not haue redeemed it by his owne blood. But he must doe both, redeeme his Church, and redeeme it by his own blood: therefore he will be both, both God, and Man; and haue our iniquity laid onely vpon him.

Hebr. 1. 14.

Vpon him? and why not vpon the creatures? (alas) none, were able to deliuer vs: neither the rationall, nor the irrationall. Not the rationall; neither *Angels*, nor men: not the *Angels*; they are onely the messengers of God; sent forth to minister for their sakes which shall bee heires of saluation; now we are first made the heires of God through Christ. Gal. 4. 7. and then the good *Angels* minister vnto vs, but cannot, dare not vndertake our sinns as sureties for vs. Besides, the *Angels* are Creatures, and (were they not confirmed in grace by the vertue of a mediator) they might fall away: therefore such can doe vs no good. Not men; not the highest in dignity, O put not your trust in Princes, nor in any child of man, for there is no helpe in them. Not the meerest in affinity: no man may deliuer his brother or make an agreement vnto God for him, for it cost more (more then any meere mortall

Psal. 146. 2.

Psal. 49. 7. 8.

August. de verb.

Apost. 1. 13.

Fulgent. de per-

sona Christi: lib.

2. ad Transmu.

Gen. 3.

Psal. 39. 16.

man can pay,) it cost more to redeeme their soules, so that he must let that alone for euer. Humana natura idonea fuit vulnerare se non est idonea sanare se: man onely was able to wound himselfe, not able to heale himselfe. The woman can be beguiled by the serpent, the man enticed by the woman: and both hide themselves (as they thought) from the sight of God; but no man, no meere man can bring vs backe againe into the fauour of God. And if not man, much lesse the beasts that perishe. For I may say of all sorts as Daniel of one: an horse is counted but a vaine thing to save a man, in any sense. No creature then can beare, & ease vs of our sinnes:

nei-

neither irrationall, nor rationall; neither Angell, nor Man: onely that *Angell of the Lord*, that *homo-Dens*, that *Mau-God*, he that *rode vpon the white horse*. *Reu. 6. 2.* *euē Iesus Christ*, he must put to his *hand*, his strength, and helpe vs, or else we perish; he must *tread the vine presse of Gods wrath* *Revel. 19. 15.* alone, for of all the creatures there could bee none with him: he, he must conquer the diuell, hell, sinne and death, or else they could neuer haue beene *swallowed up in victory*. Therefore that wee might be deliuered *from the wrath to come* (he would be punished; he would vndertake for vs, & agreed that the punishment of our iniquity should be laid vpon him).

Now if wee, consider both together; Christs vndertaking of our sinne, and Gods action about our sinne; the one laying it on, the other (as our surety) beare'ng it: if wee view both together, we may yet further discerie 3 things.

- 1 The iustice of God.
- 2 The wisdom of God.
- 3 The mercy of God.

1 In that our iniquity is laid vpon Christ (although it were euen with his owne consent) here appeares the iustice of God: for he did not pardon sinne but vpon this condition that he would punish sinne, which was but an act of iustice, for sinne was alwaies an abomination in his sight, and therefore in iustice he must punish it: punish it, either in the sinner, or in some one that should become surety for the sinner: therefore that hee might still be iust, he would punish it, euen in Christ, who became our surety for it. Some say that God might haue pardoned mans sinne without any satisfaction, and so consequently without any punishment suffered, without any surety vndertaking for it. But it is not for vs to enquire what God might haue done, onely this we know what he hath done; he hath iustly punished sinne, euen in him, in Christ, that of his owne accord became our surety for sinne,

Rom. II. 33.

2 Here appeares the wisdom of god, in that he layd our iniquitie vpon one, that was euery way able to beare it. He would that sinne should be punished, and so his wrath pacified; but he knew that the sinner was not, *so sufficient for these things*, therefore in his wisdom he findes a meanes to punish sinne, and yet spare the sinner, how was this; by laying this heavy burthen, vpon his owne sonne: *O the deepen esse of the riches of the wisdom of God.*

3 Here appeares the great mercy of god, in that he would not lay our iniquitie vpon vs, because he knew that we could not bear it. He might in iustice haue required our debt at our hands, and being not able to pay might haue *cast vs into prison, untill we had payd the utmost farthing*: and then wee should haue beene *so fast in prison*, that we could neuer get out. But he would not, no, not for his mercy sake. So that in euery place we may see the mercy of god, eyther *preuenient*, or *concomitant*, eyther moving him to pidge vs, or manifested in pitiing vs. Now, ioyne all together, and then it appeares that in punishing sinne, gods iustice must be satisfied, and his mercy must bee manifested; therfore in wisdom he findes a meanes to effect both: to spare the sinner, which was mercy, to punish the surety which was iustice, laying our iniquitie vpon him.

Thus Christ standing before gods tribunal, in our steed, in our roome, and bearing the heavy burthen of our sinne, he both *suffered for it, and satisfied for it*; as was meet for our surety to doe.

1 He *suffered for it, and that willingly, patiently, humbly.*

Isa. 53.

Heb. 9. 14.

Glorious form. 37.

2 Willingly: for *oblatus quia voluit, he was offered because he would. He offered himselfe. Take me* (sayd Ionas) *take me and cast me into the sea, Ion. 1. 12.* was a signe, that the sauiour of mankind would willingly be cast into the sea, into the deep gulf of gods wrath, for mans sinne. 2 patiently: for he was *lead as a sheepe vnto the slaughter*, for those who like sheepe had

had gon astray, and as a lambe dumbe before his shearer so opened hee not his mouth 3 Humbly: for he humbled himselfe, became obedient vnto death, euen the death of the crosse. Againe: he thus suffered for our sinne, and that both in his body, and in his soule, because we had sinned both in body and in soule.

1 He suffered in his body, and that in euery part, as, when *Iudas* (that signifier, as *Cyprian* calls him, that guide to them that toke Iesus) when *Iudas* had betrayed him the souldiers bound him as a malefactor; and that in a garden; which he suffered, that we might be vnloosed from our sinne, which was first committed in Eden in a garden, afterwarde they platted a crowne of thornes and put it on his head. *Iohn. 19. 2.* See he that formerly was figured by the ramme caught by the hornes in the bush. *Gen. 22. 13.* when he prepares himselfe to suffer for mans sinne, is in the bush still: hath his way (as it were) hedged with thornes, with cares, with sorrowes, with miseries, which afflict him on euery side, and pricke him at the heart. *Thornes and thistles shall the earth bring vnto thee. Gen. 3. 18.* thornes and thistles, trouble, vexation, and misery did the sinne of the earth, the sinne of mankinde bring vnto him. *Lactantius* interprets it thus, *fuimus spina* (saith he) i.e. iniusti, mali; by nature we are thornes, fitt fewell for the fire: vniust, euill; but our sauiour Christ, who for our sakes was crowned with thornes; hath taken away those thornes that cheaked vs, that misery that ouerwhelmed vs, making vs Kings vnto God, and will crowne vs with a crowne that fadeth not, 1 *Pet. 5.* with a crowne of glory 2 *Tim. 4.* with a crowne of righteousnes, with a crowne of life. Besides his cares were filled with the scornfull reproaches of his aduersaries; *Hayle, King of the Iewes. Matth. 27. 29. Hey, thou that destroyedst the temple, and buildest it againe in three dayes saue thy selfe. Marc. 15. 29. opprobrium hominum, I am a very scorne of men, and the outcast of the people; all they that see mee, laugh me to scorne. They spet on his face, Matth.*

*Isai. 53. 7.*  
*Philip. 2. 8.*

*Serm. de passio. christi.*  
*Iohn. 18. 1. 12.*

*Gen. 3.*

*Hosea 2. 2.*

*Lib. 4. in Iust. cap. 26.*

*Reue. 7.*  
*1 Thessa. 2. 1.*  
*Reue. 2.*

*Psalm. 126. 7.*

26.67. and buffered him with their fists. Marc. 14.65. this also he suffered that he might repaire againe in vs, the face the image of God, which by sinne was lost; and so assure vs, that in his name wee might now come boldly before the face, before the throne of God, and so finde mercy to helpe in time of need. Further, the seruants smote him with their rods.

Philip. 2. 7.

Fulgent. chieft.

Arriana. disc.

cus.

Isai. 53.

Mar. 14.65. and yet he had taken on him the forme of a seruant, and that euen *pro salute seruorum*, to set vs at liberty that were slaues, and seruants vnto sinne. Pilate scourged him Ioh. 19.1. we, we had deserued to be beaten with many stripes, but by his stripes wee are healed. And in all this the scripture was fulfilled, I gaue my backe vnto the smiters, and my cheekes vnto the nippers, I hid not my face from shame and spitting; but, as if this had beene to little, they stripped him, Matth. 27.28. and hee would thus bee handled, that hee might cloath vs with a robe of righteousness, who formerly were stripped & robbed of our first innocency. Then, by way of derision, they put about him a scarlet robe, Matt. 27.28. not beleeuing that though our sinnes were as red as scarlet, yet hee could make them as white as snow. Their malice was not yet satisfied, but (to make his body more weake) they made him carry his owne crosse Ioh. 19.17. and yet he was so kinde to vs that he would not that wee should carry our owne sinnes. They gaue him Gall and Viniger to drinke Matth. 27.34. and he suffered in tasting that bitter potion, because Adam had sinned in tasting the sweetnesse of the forbidden fruit. They nayled his hands and his feete vnto the crosse; Dauid foresaw it, and spake of it, Psal. 22.17. they pierced my hands and my feete. Now, these two members in vs are most forward to commit sinne, therefore Christ suffered in both; that hee might heale our withered hands, and guide our feet into the way of peace.

Isai. 50.6.

Isai. 1.18.

Thus Christ (our surety, our Sauour) suffered for vs in his body, & that in euery part; but that was not enough: he

he must suffer also for vs in his soule, and so he did. When he made his soule an offering for sinne, *Iſai. 53. 10.* hee was contented to suffer, euen in his soule for sinne. Wee haue his owne word for it, *Matth. 26. 37.* for being grieuouſly troubled, he ſaid *my ſoule is very heavy euen vnto death. Vndequaq; tristis,* very heavy, no comfort on any ſide. Now what cauſed this heavineſſe? Certainly he conſidered that the innumerable ſinnes of mankind were now laid vpon him: that the fierce wrath of God due vnto them all was fallen vpon him: and yet that mankind (for the moſt part) would be moſt vnthankfull vnto him, one would betray him another would condemne him, others would crucifie him, *Hinc illa lachryma;* this, this made him in the dayes of his fleſh offer up prayers with ſtrong crying and teares: this *Iſai. 53. 3.* this made his ſoule very heavy vnto death. And now he beganne to be (as the Prophet deſcribes him) *vir dolorum,* a man full of ſorrowes, carrying our ſorrowes, ſuch and ſo weightie to beare, that being in an agony: in a combat with ſinne, with Gods wrath due vnto ſinne, and with the Diuell who held vs captiues vnder ſinne, being in a combat with theſe, he ſweat drops of blood. *Luc. 22. 44.* a ſigne that the heavy burden which lay vpon him did wounde him at the heart. To expreſſe this, hee cryed out in the bitterneſſe of his ſoule, *O my Father if it be poſſible let this cup,* this wrath, this puniſhment due vnto ſinne, *paſſe from me Matth. 26. 39.* not as if hee had deſired abſolutely to be releaſed: no, for thus it behoued Chriſt to ſuffer *Luc. 24. 46.* not mine but thy will be done. *Mar. 14.* & therefore came I vnto this houre. *Ioh. 12. 27.* therefore: that I might drinke of the brooke in the way, that I might drinke of the water of affliction. Hee deſired not then abſolutely to bee releaſed, but hee ſpake thus to ſhew that he was ſore troubled, and that euen he (our ſinnes were ſo heavy) euen he, both God and Man was forced to call for helpe, not to releaſe him, but to releiue him. Innocent Lamb; what euill had he done? *No guile in his mouth, no ſinne in his ſoule*

*Non timebat  
mori, qui venit  
ut mori. Augu-  
ſtin, in Pſal. 40.  
p. 133. A.  
Pſal. 110. 7.*

Id. *Necl. 1908*  
*Septuagint.*

*Luxerunt ele-*  
*menta. Laet. lib.*  
*insti. 4. cap. 18.*

*Psal. 88. 6.*

*Idem. 37. 45. 46.*

*Citans. Bucar.*  
*Lot. 23. felt. 6.*

soule; and yet for our sakes (that we might be comforted) his spirit was vexed, his heart grieved, his *soule very heavy unto death*. But (as if all this had beene nothing) about the ninth, houre of that day, that hee suffered, and was crucified, towards the euening, *in the coole of the day, in the winde of the day*; about the same time (wee may imagine) that *Adam* was first called to an account for his sinne, about this ninth houre, when there was *darknesse over all the land*; when he fought his last combate with the *powers of darknesse*, when the creatures were (as it were) clothed in blacke, and did silently mourne for his misery, at whom the Iewes had shot al the arrowes of their cruelty: then, then, *the windes did blow*; the whole displeasure of God did rise against him. *His indignation did lie hard upon him, and he vexed him with all his stormes*. Then he saw his father as a furious, and an angry iudge, not *per speculum* in a looking glasse, but face to face. Then he felt the whole wrath and indignation of God both in soule and body, which made him cry out as one, not despairing, but fighting with the *sorrowes of death that compassed him*, struiuing with the *paynes of hell that came about him*, made him cry out: *my God my God why hast thou forsaken me?* neuer was the sonne of God in this misery, in this distresse before, to bee forsaken of God. *Quadam derelicta fuit* (saith Bernard) *ubi nulla fuit in tanta necessitate virtutis exhibitio*, thus it was; the God-head for a time did withdraw all sensible comfort from the *Man-hood*, that so it might fully suffer for our finnes. I doe not say that there was any disolution, or separation of the *hypostaticall*, and *personall* vnion: no, but for a time (in respect of sense and feeling) there was a totall priuation of Gods wonted fauour, comfort, and consolation; and so he seemed to be forsaken. And indeed it was very necessary that he should thus suffer as one forsaken of God, because he suffered for vs, who *all* had forsaken Gods and should haue beene forsaken of God for euer. Had not he  
for a

for a time beene forsaken of God. So that in all this  
there was still mercy for vs; but misery, vnspokeable mi-  
sery for him. For in his dereliction, in this time that he thus  
seemed to be forsaken; the sorrowes of death that he suffered  
for sinne, are ineffable. As the groanes of the spirit of God can-  
not be uttered Rom. 8. so the griefes of the sonne of God  
cannot be expressed. Who can tell the great acts of the Lord, <sup>1 Cor. 13. 12.</sup>  
Psal. 106. who can expresse the great tormentes of the Lord.  
all you that passe by this way, behold and see; if there were euer  
sorrow like vnto my sorrow wherewith the Lord hath afflicted  
me in the day of his fierce wrath. Wherefore as Paul saith of  
the ioyes prepared for the faithfull, so may I say of the sor-  
rowes which Christ suffered for the faithfull, when he was  
thus forsaken of God, as, neyther eye hath seene, nor eare hath  
heard, neyther can it enter into the heart of man to conceiue,  
what God hath prepared for those that loue him. So neyther  
eye hath seene, nor eare hath heard, neyther can it enter into  
the heart of man to conceiue what punishmentes, what sor-  
rowes, what griefes, what tormentes Christ suffered for  
those that loue him. Howsoeuer, to make his sorrowes the  
greater hee suffered death for sinne, a most ignominious  
death euen the death of the crosse, which was both a cruell  
death and a cursed death, a cruell death, in that the whole  
body was wracked, and plucked: all my bones are out of ioynt.  
All wee were gone out of the way. A cursed death; for <sup>Philip. 2. 12.</sup>  
cursed is every one that hangeth on the tree. Thus he hath redeemed  
vs from the curse of the law, by being made a curse for vs. And  
in suffering this death, this cursed death for sinne, hee hath  
conquered death and sinne, and destroyed the diuell who  
kept vs in Captivity vnder sinne. For he tooke part with men  
of flesh and blood: that hee might destroy through death, him  
that had the power of death, that is the diuell. Heb. 2. 14. so  
that we may ioyfully say with the Prophet, <sup>Psalm. 2. 74.</sup>  
langores nostros pertulit: hee hath borne our infirmities,  
et carried our sorrowes: he was wounded for our transgressions,  
<sup>Deut. 21. 23.</sup>  
<sup>Gal. 3. 13.</sup>

his was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. By his sufferings we are eased, by his sorrowes we are comforted, by his death we are revived.

2 As Christ standing in our roome hath (both in soule and body) suffered for our sinne, so also he hath satisfied for our sinne, fully satisfied Gods wrath for it, and for all punishment both temporall and eternall, that is due vnto it: and this also must our surety doe, *satisfio* for sinne, and for the punishment of sinne. *Bellarmino*, and the Papiſh crew approue not of this assertion but rather extenuating, and (as 2. &c. Grego. it were) villifying the merit, the death, and passion of Christ, de Valen. disp. affirme that by our owne sufferings we must satisfie gods wrath together with Christ. And that when the sinne is pardoned the punishment is not remitted but by humane satisfactions. *Horreſco referens*, I feare and tremble to relate it. O man who art thou that disputeſt with god. O man who art thou that by thine owne sufferings, eyther in this life, or in the life to come, canſt any way appease, and pacifie god? for if Christ alone by suffering did not satisfie for sinne, and for the punishment of mans sinne, fully; man might suffer for himſelfe (and yet not satisfie) eternally. Christ could tread the wine presse alone and could not he satisfie gods wrath alone? can we haue any share in satisfiing the wrath of god with him? who haue no share in heauen but onely for, and by him. He onely is *laqueus*, the attonement, the propitiation for our finnes: and can our sufferings be any way satisfactions for our finnes? that were to make Christs death of none effect. when he was apprehended, all his disciples forsooke him, and fled: that it might appeare that none were partners with him in the worke of our redemption. And god sayth of him, *this is my beloved sonne in whom I am well pleased to dwell*, I am well pleased with him, that it might appeare that none are partners with him in his satisfaction eyther for sinne, or for

Lib. 4. de penitencia. cap. 2. &c. Grego. de Valen. disp. 6. qu. 17. pu. 3. tom. 2.

Rom. 9. 29.

Rev. 19. 15.

1. Joh. 2. 2.

Math. 26. 56.

Math. 3. 17.

for any punishment due vnto sinne. He that suffered for both hath fully satisfied for both: and god layes no punishments on vs as that whereby his wrath is pacified, and his iustice satisfied.

Indeed in this life, *gods arrowes manytimes sticke fast in vs* Psal. 38. 2. *and his hand presseth vs sore.* He chasteneth vs, he scourgeth vs. But all punishments whatsoeuer befall vs, are onely *trials* and chastisements for our sinnes, that we might learne to forsake them, not to be suffered of vs as attonements for our sinnes, that thereby in this life we might satisfie for them. No, *through many tribulations we must enter into the kingdome of heauen*, though not for many tribulations. And by *his stripes* we are healed, not by our owne satisfactions. And in the life to come, for those whose sinne is pardoned there is no punishment at all to be suffered, but *their soules are in the handes of god and no torment shall touch them.* The summe is this, god forgiveth all our sinnes; Christ hath satisfied for all our sinnes, & for all temporall and eternall punishments due vnto all our sinnes. And he hath thus satisfied for vs both according to his *manhood*, and according to his *godhead*, according to his *manhood*; both by his *active* and *passive* obedience, by fullfilling the law of god *I came not to breake the law, but to fullfill the law*: and by suffering death according to the will of god. If then by our suretie the law be fullfilled, and death suffered; the punishment due vnto vs the breakers of the law (which was death) is remitted. He hath also satisfied for vs according to his *Godhead*, by making his obedience to the law, and his death for the transgressors of the law, meritorious in gods sight, which as man onely he could not doe. The *manhood* suffered, the *Godhead* merited, and made his sufferings a full satisfaction for all our sinnes. Or thus, gods iustice is satisfied, and his wrath pacified *against sinne*; why? because that person (our suretie) that person that was *god* and *man*, hath fullfilled the law, and

A.C. 14. 22.

Isai. 53.

Ioh. 1. 1.

Math. 5.

suffered death, with all other punishments due *unto sinne*.

Lay it to your hearts. God in mercy to vs, hath layd our iniquities vpon Christ. My sinne, and thy sine is no more our sine, but by imputation it is becom Christs sinne: and he (as our suretie) hath suffered for it, and satisfied for it: so making peace, so pacifying the wrath of god, & bringing vs backe againe into the fauour of god. *What shall we then say to these things? si deus pro nobis, si god, if Christ be on our side, who can be against vs?* but Christ is: on our side suffering for vs, dying for vs, satisfying for vs, praying for vs, who can be against vs? can the world? *be of good comfort, I (Christ) I haue overcome the world.* Can the flesh? ye (who beleue saythfully in Christ Iesus, who suffered for your sinne, and satisfied for your sine) *ye are not in the flesh, but in the spirit, because the spirit of god dwelleth in you;* and where the spirit of god dwelleth willing to comfort you, there the flesh is weak-and not able to hurt you. Can the Diuel? *the god of peace shall tread Satan under your feet shortly.* Can sinne? *non dominabitur, sinne shall not haue dominion ouer you, for ye are not under the law, but under grace.* Can death? *O death where is thy sting* *O graue where is thy victory.* Can hell? *death and hell are cast into the lake of fire.* So that in Christ we shall be then conquerers, nay, *we shall be more then conquerers through him that loved vs.* Rom. 8. 37. Let no man then (as not presume) so not despaise of mercy, but lift vp his eyes vnto the hills from whence cometh his help: lift vp his heart and soule vnto the sweet mercies of god in Iesus Christ, from whence cometh his salvation. For, *quis accusabit, who shall lay any thing to the charge of gods elect? it is god that iustificeth, quis condemnabit, who shall condemne? it is Christ which is dead, yet or rather which is risen againe, who also is at the right hand of god; and maketh request for vs.* Rom. 8. 34. *Quis separabit, who shall separate vs from the lone of Christ? and if god spared not his owne sonne but gave him for vs. all to death, how shall he*

Rom. 8. 31.

Iohn. 16. 33.

Rom. 8. 9.

Rom. 16. 10.

Rom. 6. 14.

1 Cor. 15. 55.

Reue. 10. 24.

Rom. 8. 33.

Rom. 8. 35.

not wish him freely giue vs all thinges? If, while we were yet sinners, Christ died for vs, much more being now iustified by his blood, we shall be saued from wrath through him. Tell me not then of hell fire prepared for the diuel and his Angells, of utter darknesse, where there shall be weeping, and gnashing of teeth Of that place where the worme neuer dieth, and where the fire neuer goeth out. I know whom I haue beleued And seeing Christ my suretie, hath suffered for my sinne, and fully satisfied for my sinne ( I speake in the person of euery true Christian ) seeing Christ my suretie hath suffered for my sinne, and fully satisfied for my sinne, I beleue ( grounding my sayth vpon Iesus Christ crucified, not vpon mine owne worthines ) I beleeue, I am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth nor any other creature shall be able to separate me from the love of god which is in Christ Iesus our Lord.

Rom. 8. 33.

Rom. 8. 39.

2 Timo. 1. 12.

Rom. 8. 38. 39.

I end all. Seeing god hath removed our iniquitie, and layd the weightie burden thereof vpon Christ, our suretie, two Things are required of vs. 1 That we take nothing from it. 2 That we adde nothing vnto it. I take nothing from it. For what shall we doe with it? where shall we lay it? what vpon the Angels? they cannot beare it. Vpon the irrationall Creatures, they cannot satisfie for it: blood of Bulles and of goates at most can but purifie the flesh. Vpon our selues? by desperation, by presumption, by impenitency, by infidelitie: alas, it is a burden greater then we can beare. Where god in his wisdom hath layd it, it is wisdom for vs to let it lie. Christ onely is able to beare it, let not vs seeke to moue it with one of our fingers, lest if it fall vpon vs, bruise vs in peices, and utterly consume vs.

Heb. 9.

2 Adde nothing vnto it: the number is too great already, the measure is too full already. What? shall we adde sinne vnto sinne, because God in mercy hath pardoned our sinne? God forbid, that were againe to crucifie the Lord of life.

E 3.

That

Luc. 15.

Rom. 16. 1  
1 Tim. 6. 12. 7.

Luc. 13. 3.

Psal. 31. 10.

Rom. 13. 11. 12.

March. 25. 34.

That were euen now to crowne Christ with thornes, to  
 pierce his hands his feet with nayles, his side his soule with  
 spears. That were to grieve the spirit of God, to grieve the  
 Sonne of God. There is ioy in the presence of the Angels over  
 one sinner that repenteth: there is sorrow in the soule of  
 Christ for euery sinner that transgresseth. Oh, if you will  
 needs trouble men, grieve not my God also. Let not the voyce  
 of your sinne be heard in the streets, nor the pleasures of sin  
 abide in your soules. Loath it, detest it, beleue and be sa-  
 ued; repent and bee saued, God exhortes vs, Let not sinne  
 reigne in your mortall bodies; God commandes vs, cease to  
 doe euill, learne to doe well. God threatnes vs, except yee re-  
 pent, yee shall all likewise perish. vp Deborah, arise Barab, a-  
 wake Christians, leete not vpon the lees of sinne. Returne  
 not with the dogge vnto your vomit, hee is like horse and mule  
 that haue no vnderstanding: goe not astray like sheepe, but  
 returne vnto the Sheepe-herd and Bishop of your soules, defer  
 not your repentance, for it is now time that you should arise  
 from sleepe, from the deepe sleepe of sinne, put not off from  
 day to day, for the night is already past, and the day is  
 at hand: the day of mercy, the day of grace, the day of death,  
 the day of iudgement. Wherefore if you will heare his voyce  
 harden not your hearts, euen while it is called to day, and if  
 you wash your sinfull soules, if you molifie your stony  
 hearts by true repentance, begging mercy, mercy for your  
 sinnes, you shall heare his voyce, at the last day come yee bles-  
 sed of my Father receive the kingdom, euen the Kingdome of  
 heauen, prepared for you from the beginning of the world. Vn-  
 to which Kingdome God bring vs all through Iesus Christ  
 our Lord Amen.

FINIS.